

A Sermon teaching discretion in matters of religion, and touching certayne abuses nowe in the Church:

Preached at Paules Crosse
the 21. of Nouember by Robert Temple Bachelor in
Diuinitie sometimes of Magdalene
Colledge in Oxforde.

Bern. Cant: serm. 49.


Quo zelus feruidior, ac vehementior
spiritus profusiorq; charitas, eo vigilantiori opus est scientia quæ zelum
supprimat, spiritum temperet, ordinet
charitatem.

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44
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To the right Reuerende
father in god Iohn by Gods
permission, Bishop of London,
my speciall good Lord, all
humble dutye acknow-
ledged.

 According to youre Lo.
pleasure (right reuerende
Father) I haue copied
out this Sermon, and let
it go to the presse, remouing (at length
though with much a do) a common
reason that diswades verie many, and
did for a time discourage my selfe: I
meane the peruerse cauillatiō of such,
as call into question other mens la-
bours, a greate deale busier to finde
a fault, then do any good, as in deede
it is easier to reprehende then iudge
arighte, and mislike then do the like.
I am so farre (I protest) from selfeloue
or lyking, that I am still affrayde least
some thinge of other bee committed

A 2 which

whiche being sette out abroade, can
not bee called in againe Manie may
flatter themselues in a fonde conceite
of there owne doings, and delight in
the fauorable iudgemente of their
friendes, but they shall finde it farre
otherwise, when there workes come
once to a vulgar protractation. I most
humblie beseech your Lo. to defend
with your accustomed fauour my vn-
worthye labour, and earnestlye praye
my Bretheren in the Ministrie, to laie
aside all former conceaued opinion
against the matter, and hartely desire
euerie good reader besides to con-
strue euerie thing with a consci-
ence, as I for his sake in euerie
point haue spoken my con-
science. At your L. Man-
nor house at Ful-
ham: Aprill 22.

1592.

Your L. in all humble dutie
Robert Temple.



Text 1 Cor. 14. vers. 1.

Follow after loue and couet spirituall
giftes, & rather that ye may prophesie.

THE Apostle hauing handled before at large the manifold giftes of the spirite, and treating theruppon of loue, the excellent waye of all giftes, purposing to handle prophesie the worthyest gifte of all, hee seemeth to make his entraunce by conclusion of all hee spake of before: and bids the Corinthians a Gods name to couet spirituall gifts but with all to followe loue, and rather that they maye prophesie. Before I come to speake of *Diuisor.* two principall points herein considered, first loue the moderation of all giftes, secondly prophesie the excellent gifte of all. Wee are generally to obserue the onely matter and worke of all giftes.

A Sermon preached

1.68.18.
1.68.4.8.

Christ ascending up on high led captivity captiue, & gaue gifts vnto mē, & the same vnto euery one of vs by grace according to the measure of the gift of christ, and to this end the repaying of the Sainctes, the worke of the ministry & the edificatiō of the bodie of Christ. By gifts are ment operations, & faculties bestowed diuersly, & peculiarlye to profit the church with all. They be called spirituall gifts: First for authoritie, secondlie for office.

What gifts
are.

Why called
spirituall
gifts.
Author of all
gifts.

The Authour of all gifts is the spirite of God. For there are diuersities of giftes, but the same spirit, and there are diuersities of administrations, but the same Lord, & there are diuersities of operations, but God is the same that worketh all in all. So that all kinde of gifts and callings (as propheties, teaching, exhortation, the word of wisdom, the worde of knowledge, sayth, healing, great workes, discerning of spirits, diuersities of tongues, Apostles, Prophets, Euangelists, Pastors, Teachers) one and the selfe same spirite worketh, distributing to euery man seuerally as he will. Am-

Cor. 12. 4.

4.

5.

6.

8.

Rom. 12. 6.

brose

at Paules Crosse.

brose saythe : Vnum flumen, sed
 multi donorum spiritualium me- *Ambros. spi*
 atus, hoc flumen exit de fonte vi- *sanct.*
 ræ : *Many riuers but one flood from which*
they doe all issue, this commeth out of the
fountaine of life. For whiche cause the
 holy spiryt (albeit properly the thirde
 person in trinitye, and Effector of all
 giftes) is taken for the gift of God, as *Math. 28. 19.*
 appeareth in the question of St. Paule
 to certaine disciples at Ephesus, *haue ye*
receaued the holy ghost since yee beleued?
 Meaning whither the graces of the
 spirit were giuen to Christes disciples.
 Austen saith somewhat confusedly, as *Aug. Lan.*
 it may seeme, yet truly Et vtrique spi- *Enchirid.*
 ritus sanctus dei donum est, quod qui- *Cap. 37.*
 dem et ipsum est equale donanti. And
verelie the holy ghost is the gift of God, the
which in very deede is equall to the giuer
 discerning the spirits by a double no-
 tion as the authour of all gifts spiritu-
 all and so it is not the gift of God, but
 God himselfe essentially equall to the
 father and the sonne and againe for
 the

A sermon preached

the very giftes themselves, as either they were bestowed vpon the Apostles in the daye of Pentecost, or as the faythfull haue the holye Spirite promised.

Collof. 3. 1.

Act. 3. 21.

Heb. 7. 25.

Tim. 3. 16.

*Christ then is come and gone, hee sittes at his Fathers right hand, the Heauens con-
teynes him vntill the restitution of all
things, he is our Aduocate with the father
and liueth for euer, making intercession for
vs, without cōtrouersie great is the misterie
of Godlynesse which is : God is manifested
in the flesh, iustified in the spirit, seene of
Angels, preached vnto the Gentils, beleued
on in the world, and receaued vp in glory.
But now the maister, and Commissa-
rie of the faculties in his absence is his
spirite : For as he deserued grace for
vs by his death, triumphed ouer death
by his resurrection, sits at his fathers
right hand by his ascention : So hee
hath left the spirit obtayning and be-
flowing all requisite, and necessarie
graces for his Church. The spirite is
Christes vicegerent and President of
his*

at Paules Crosse.

his church, the church being like vnto
a Schoole wherein the holye ghost
teacheth the faythfull all godlynesse.

Christ is the ende of the lawe, for righte- Rom. 10. 4
ousnes sake vnto euery one that beleueth,
and nowe throughe the spirite wee wayte *Galat. 3. 5*
for the hope of righteousness through sayth. *Math. 5. 17*
He is the fulfiller of the Lawe and the Pro-
phets, for hee came not to destroy them, but
to fulfill them. And so is the spirite the
fullfilling of the gospel. The lawe was our
scholemayster to bringe vs to Christ, that
wee mighte bee made righteous throughe
sayth, now wee are all taught of God, as the
holye ghost sent by the father in Christes
name teacheth vs all things, and bringes
all things into our remembraunce, as hee
hathe told vs. As manie as receiued him, to
them he gaue a prerogatiue to be the sonnes
of god, and now hath god sent foorth the
spirite of his sonne, whiche cryeth Abba
father, and the same spirite witnesseth with
our spirite, that wee are the Children of
God.

*Likewise they bee called gifts spirituall
for*

Christostom.
adorand. sp
Galat. 3. 24
Esay. 54. 13
Ioh. 6. 45.
Ioh. 14. 26.

Ioh. 1. 12.

Galat. 4. 6.

Rom. 8. 16

A sermon preached

office of these
offices.

Cor. 2. 6.

1st Thes. 3. 9.

1st Pet. 1. 12.

Cor. 4. 20.

1st Thes. 1. 5.

1st Thes. 2. 15.

Cor. 3. 7.

1st Cor. 15.

10.

Gal. 3. 16.

28

for the office, either in respect of the matter, for it is the wisdom of God in a misterie, euen the hid wisdom which God determined before the worlde vnto our glory, a grace giuen to preach the vnsearchable riches of Christ, a gospel sent downe by the holie Ghost from Heauen, the which the Angels desire to beholde, or of the successe and fruite, for the kingdome of God is not in word, but in power, neither is the gospel in word onely, but in power of the holie ghost, to bee receaued not as the word of men, but as it is in deede the worde of God which worketh in them that beleue. Paule may plaut, Apollos water, but God muste giue the increase, whosoever is any thing he must saye with St. Paule, by the grace of God I am that I am, & therefore a worke impossible for man to performe without worthy graces of the holie ghost. If wee doe consider the mutuall edification of the Church, the matter is indifferent without anie respect at all, for wee are all the sonnes of God by sayth in Christ Iesus, all one in him,
Abrahams

at Paules Crosse.

Abrahams seede, and heires by promise,
a chosen generation, a royall priesthood, an
holy nation, a people set at libertie to shewe
foorth the vertue of him that hath called
vs out of darkenes into a wonderfull light,
in him that loued vs and washed vs from
our sinnes in his blood, we are made Kinges
and Priestes vnto God euen the Father.
But if wee doe marke the ordinarye
gouernment of the Church there is
verie great ods. For the holie ghost cho-
seth out some from amongst the rest to the
Bishopricke of the flocke, and superinten-
dence of the Church: To be obeyed as ouer-
seers because they watche and must giue ac-
coumt for soules, to be had in looue for the
woorkes sake labouring among the people,
and being ouer them in the Lord. And as
there are giftes of the spirite common
to the faithfull loue, ioy, peace, long suffe-
ring, gentlenes, goodnes, sayth, meekenes,
temperancy, against which there is no law:
So these giftes whereof the Apostle
speaketh we haue named them a litle
before in the beginning. *Prophesie,*
Teaching,

1. Pet. 2. 9.

Reue. 1. 5.

Act. 10. 28.

Heb. 13. 17

1. Thes. 5. 13

Galat. 5. 22

A Sermon preached

Teaching, Exhortation, and the like, are
Rom. 12. 6. *giftes of a feuerall and peculiar functi-*
1. Cor. 12. 8. *on. But as with this community of*
28. *giftes vnto all the saythfull, there is a*
discretion and order in the Church
for ornament: So giftes are alwaies
ioyned with these offices, for edifica-
of the Church, and both for increase
of faith, and knoweledge by vnitie in
Christ. The spirite of grace, which al-
waies from the beginning discerneth
the elect from the numerositie of the
rest refused, and disanulled, euermore
furnisheth such as be called to this or-
der of office in the Church with dig-
nitie, and sufficiencie of giftes. When
Christe called foorth his Apostles to
preach, hee sent them with giftes, say-
ing, the kingdome of GOD is at hande
heale the Sicke, cleanse the Leapers, rayse
Math. 10. 6. *up the deade you haue freelie receaued,*
8. 20. *giue freely, it is not you that speake, but the*
1. Cor. 12. 4. *spirit of your father which speaketh in you,*
and in the daye of Pentecost, they were all
filled with the holy ghost, & began to speake
with

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with other tongues as the ſpirite gaue them
utteraunce. And the ſeuē men whom
the Apoſtles did chuſe to the office of the
Deaconſhip, were full of the holie ghoſt, and
of wiſedome and ſaythe, and ſo knowne be-
fore they layde their handes on them, and
Steuen full of ſaythe and power aboue the
reſt, and of manye miracles among the
people, ſo that a number of them of the Sy-
nagogues diſputing with him, were not able
to reſiſt the wiſedome and the ſpirite where
with he ſpake. Tertullia ſaith, aleadging
the reaſon of the Apoſtles words, & I
thinke alſo I haue the ſpirite of God, idcir-
cò hoc dixit vt ſibi Apoſtoli ſaſtigium
redderet. Therefore hee ſayde ſo to ſhewe
the authoritie of an Apoſtle. Spiritum
quidem Dei etiam fideles habent, ſed
non omnes fideles ſunt Apoſtoli, pro-
priè enim Apoſtoli ſpiritum ſanctum
habent qui plenè habent in operibus
Prophetiæ efficaciam virtutis atq; do-
cumentorum linguam, non quaſi ex
parte quod ceteri. Truelie the ſaythfull
haue alſo the ſpirite of God, but all that hee
ſaythfull

Act. 6. 3. 5. 8

Tertul. exbo.
ad caſſir.

I. Cor. 7. 40.

A Sermon preached

saythfull bee not Apostles, for the Apostles haue the holy ghost properlie, insomuch as they haue in their Propheisie an effectuall working of power, and utteraunce of doctrine, and that aboundantly, not as it were in part like other: Not then the vocation to the seuerall office, but measure of gifts necessarie to their offices, not the worthynesse of such as be called.

*The first part
Lone the rule
of all giftes.*

Nowe the Corinthians replenished very gratiouſlie with all these giftes, yet conuerting them (not as they ought to the glorie of God, and edifying one of an other, but to ostentation, and contention among themselves:) St. Paule alloweth their emulation of giftes, but withall setteth downe a moderation by loue, for loue disposeth euerie woorke vnto a perfection. The principall ende of all actions is the glorye of God, *for whatsoever wee doe, wee must do all, to the glorye of God,* but the way to bring vs to this ende is loue, all thinges diuine, and ayme at loue, *for the ende of the commaundement*

1. Cor. 10.

31.

at Pauls Croſſe.

maundement is looue oute of a pure hart,
and a good conſcience and of ſayth unſay-
ned. This the Apoſtle prooues very
largely, naming it a more excellent way of
the beſt gifts, that although a man do ſpeak
with the tongues of men, and Angells, and
haue not loue, hee is like a ſounding braſſe
and a tinckling Cymball: And although
hee had the gift of Propheſie, and knewe all
ſecrets, and all knowledge, yea if hee had
all ſayth, ſo that hee could remouue moun-
taines, and had no loue, hee were nothing:
And though hee fedde the poore withall his
goodes, and though hee gaue his bo-
die to be burned, & haue no loue it pro-
fiteth nothing. So againe to the ſame
purpose, hec willes the Ephesians to
followe the truth in loue, and in all thinges
to growe vp vnto him, which is the head,
which is Chriſt, by whom all the body be-
ing coupled & knit together by euery ioynt
for the furniture thereof according to the
effectuall power, which is in the meſure of
euerye parte receaueth the increaſe of the
bodie vnto the edifying of it ſelfe in loue.

A

1. Tim. 1. 5.

1. Cor. 12. 31

1. Cor. 13. 12

Ephes. 4. 13.

16.

A Sermon preached

1. Cor. 8. 3. A man may bee endued with manie
other giftes, and yet bee vngodlie, but
1. Cor. 12. 7. if anye man looue God, *the same is*
knowne of God. The ende of all giftes
is vnitye, for the *manifestation of the*
Eph. 4. 3. spirite, is giuen to euerie one to profit with
all. Nowe loue endenoureth to keepe the v-
nitie of the spirite in the bond of peace, and
giues no offence, neither to the Iewes, nor to
Th. 1. Cor. 10. 31. the Grecians, nor to the Church of god, but
Lo. of a followeth those thinges whiche concerne
peace, and wherewith one may edefie one an
other. Whatsoever either precept or
counsell is specially set down in scrip-
ture hath relation to loue, as wee loue
God for himselfe, and one an other
for Gods sake. Christianitie is where
the spirite is, and where the spirite is,
1. Joh. 4. 16. there is loue. For God is loue, and he that
dwelleth in loue, dwelleth in god, & god in
him: The loue wherewith god loueth
1. Cor. 5. 5. vs shed abroad in our harts by the holy
ghost which is giuen vnto vs, is onely
Lam. 3. 8. theirs which fulfill the royall law, thou
shalt loue thy neighbour as thy selfe, loue
discer-

at Paules Crosse.

discerneth the merite of the worke in pietie, from the semblaunce in vnitie, as Gods tradition of his sonne from Iudas proditiō. The one was of loue, the other of couetousnes. *Maries entertaynment from Symons hospitallitye, many sinnes were forgiven hir, for shee loued much, some mens preaching of conscience, & some vnder a pretence, the one of goodwill, the other thorough enuie and strife, godly knoweledg from the Deuils, as greate as their knowledge is they haue no loue. Almes deedes in compassion, from liberalitie in vaine glory. Loue doth dothe seeke the praise of God in almes, but vaine glorye the praise of man. Godly feare from slavish feare, for feare hath paynesfulnes, but perfect loue casteth out feare, loue indeed is the invisible vntiō of the spirit. All sacraments whatsoeuer, are but the forme, loue is the roote, faith is like vnto the fence, but loue vnto the health of the bodie. Austen saith that a man maye haue Baptisme and yet bee wicked,*

Aug. 1oh.
pist. tract. 7.

Luk. 7. 38

Phil. 1. 16

Agust. ciuit.
dei lib. 9. ca.
21.

Agust. 1oh.
pist. tract. 7.

1. 1oh. 4. 18
Agust. 1ho.
3. tract. 13.

Aug. hom. 5.

A Sermon preached

Prophecie (euē that notable gift that Paule here prefers) and yet be wicked, take the sacrament of the bodie and blood of the Lord, and yet be wicked, be named a Christian, and yet be wicked, habere sacramenta ista omnia, et malus esse potest. Habere autem charitatem, et malus esse non potest, hoc est ergo proprium donum. Hee may haue all these sacraments, and yet be wicked, but hee cannot be wicked if hee haue loue, this is therefore a proper gift.

If this were well learned of a number in these dayes, who take theselues to be notable fellows, euē incōparable censors of all other, it would containe, and keepe in manie mischieses which daylie breake out to the dangerous hurt of the Church, as Pride, Enuie, Indiscretion, Innouatiō. Pride through knowledge, Enuie through emulation, Indiscretiō through zeale, Innouation through schisme.

For commonlie Pride is where knowledge is, this same, Sermo scientiæ

Pride through
knowledge
dige.

at Paules Crosse.

tia, word of knowledge, very hardlie ad- 1. Cor. 12.8
 mits sapere ad sobrietate, *understand-* Rom. 12.4.
ing with sobriety, for knowledge puffeth
up, and maketh a man verie singularlie 1. Cor. 8.1.
proud, as if hee were the onely man,
and none like him in the world. A pe-
rillous matter (I tell you) is inflamati- Iren. lib. cap.
on through knowledge, that marde 1.31.
Tacianus after his maister Iustinus mar- Bern. cans.
tirdome, & made him a heriticke, Bern. serm. 65.
notes it to be the onely prancke of all
such: Captare gloriã de singularitate
scientiæ, to gette glorie by singularitie of
learning. And I praie you (as Ber. saith Bern. reser.
again) quã maior superbi, quam vt domin. ser. 3.
vnus homo totæ congregationi iudi-
cium sum præ ferat, tanquã ipse solus
habeat spiritum dei. Can there bee anye
greater Pride then for one man to sette his
owne iudgment before the whole Congrega-
tion, as though hee and none else hath the
spirit of God. Now where loue is there
can be no presumption, and mayster-
ship of doctrine, Loue doth adesse, and
doth not boast it selfe, neyther is puffed vp,

A Sermon preached

*Aug. secundū
h. serm. 53.* Austen sayth, Amate scientiam, sed anteponite charitatē, scientia si sola sit, inflat, charitas vero edificat, et non per mittit scientiam inflari. *Loue knowledge, but preferre loue, knoweledge if it bee alone puffeth up, but loue edefieth, and doth not suffer knoweledge to be puffed up.*

*Emye thoo
ough emula-
Th lation.* With pride commonlye enuie is
*Lo Aug. secundū
ofa h. serm. 53.* ioyned, for pride is nothing else then
1. Cor. 12. 31 a loue of excellencie, which breeds a
peruerse imitation againste the A-
postles rule. *Desire you the best gifts, and yet I will shewe you a more excellent waie,*
1. Cor. 14. 12 (meaning loue) and againe forasmuch
as ye couet spirituall giftes, seeke that ye may
excell to the edefieng of the Church. And
so brings forth that carnall emulation
spoken of by the Apostle amongst the
workes of the flesh. *Nowe loue is in*
Galat. 5. 20. this a remedie, for loue enuieth not. *If*
1. Cor. 13. 4. there bee any comfort in loue, if any fellow-
Philip. 2. 2. ship of the spirite, nothing is done through
contention, or vaine glory, but in meekenes
of minde, euerie one esteemes an other bet-
Aug. hom. 15. ter then himselfe. Austen sayth. *Con-
gaude*

at Paules Crosse.

gaude illi, cui deus aliquam gratiam
dedit, et potes in illo, quod in te non
potes. Bee glade in his behalfe to whom
God hath giuen any grace, and thou mayst
doe that in him, which thou canst not doe
in thy selfe. Peradventure (sayth Austen)
hee hath virginity, loue him, & it is thine.
Againe thou hast more patience then he, let
him loue thee, and tis his. Hee can watch a
night at his studie, if thou dost not enuie
him, his studie is thine. Perchaunce thou
canst fast a great deale more, if he loue thee,
thy fasting is his, hoc ideo, quia in illo
tu es, per proprietatem non es tu, per
charitatem tu es. This is the reason, be-
cause thou art in him, by propertie thou art
not, by charitie thou art. Bernard repor-
teth that on a time one tolde him that
hee sawe a laye Moncke in whom he
did reckon 30. vertues, whereof sayth
he, I finde not one in my selfe, and perhaps
sayth Bernard, he had not so great a ver-
tue amongst the rest as this was, religiosæ
emulationis humilitas: Humble emu-
lation in matters of religion. And in

Bern. aliund.
cord. serm. x.

A sermon preached

Math. 3. 15.

deede there is no gift greater. When Iohn earnestly put Christ backe, saying. *I haue neede to be baptised of thee, and comest thou vnto mee?* Hee made him this answere. *Let bee nowe, for thus it becometh vs to fulfill all righteousnes,* teaching vs that perfect righteousness hath

1. Co. 13. 2.

3. the Apostle sheweth the corruption of manie gifts, if charitie be away, hee saith, *all secreats, all knowledge, all sayth, all goodes,* to signifie that all is nothing where is enuie and emulation, two verie contraries vnto loue.

*The
Lett
of al*

*Zeale without
discretion.*

An other mischifewe spake of, is zeale without discretion, for where the spirit enableth a mā with notable giftes, zeale for the most part *cōsumeth & eateth him up*, that verie seldome is that rule of the Apostle performed *spiritu feruentes, feruent in spirite*. But rather that wherewith the Apostle findeth fault, *zelum dei habet, sed non ex scientia*, they haue the zeale of god, but not accordinge to knowledge. If zeale be

Psal. 69. 9.

1. C

Rom. 10. 21

at Paules Crosse.

bee not gouerned, it inclineth verye quickelie to vices. *Barnard* writing to a freind of his (& allowing his zeale) willeth him to haue a zeale, but according to knowledge, vt cautus sis maioribus minoribus non impedire, *that* saith he *thou do beware thou hinder not greater matters for lesse*. For in matters of vehement, and hote emulation, we marre all if wee order not loue with discretion, and zeale with loue. *Zelum tuū inflammet charitas, informet scientia, firmet constantia. Let loue kinde thy zeale, knowledg instruct it, stedfastnes settle it,* saith *Bernard*: Wee maye verye well compare zeale to a fierce horse, if he haue not a bridle: a voice that is harsh, if a man contend, and straine it to hie: an vnhappy childe if hee haue not a rodde: and a flame of fire if it bee not quenched: for so is zeale withoute loue, and euen so is the zeale of manie for lacke of loue, fierce contentions childishe, the verye firebrand of the Church.

Berna. epist.
89

Berna. cant.
serm. 20.

A Sermon preached

It is a godly thing to bee zealous, yet
m. 10. 3. a right zeale is according to knowledg, &
it is better howsoever, to haue a zeale
(although without knowledg) then to
fig. 12. 13. haue no zeale at all; and yet better to
haue neither zeale, nor knowledge,
then haue no loue.

2. The laste of all is innouation, the
moration
oug's
bifine.
The
Les
of au
verie handmaide of the other, whiche
bringeth in the corruption and abuse
of Gods good giftes by Schisme, a
fault in the Corinthians, (as the Apostle
telleth them) that in all thinges being
Cor I 5. 7. made rich in Christ in all kind of speeches,
10. 12. & all knowledge, so that they were not desti-
tute of any kind of gift, yet they had con-
tention among them, euery one of them
saying, I am Paules, I am Apollos, I am
Cephas, and I am Christes, as though
Christ was deuided or Paule crucified,
for the. Such a fault is now a dayes a-
mong vs, where manie vnlearned in
this, that things indifferent are tollerable,
& that pollution commeth not by commu-
nion of sacraments, but by consent of sinne
doe,

at Paules Crosse.

doe thereupon sequester themselues
 from the publique Congregation of
 Christians, to a priuate segregation of
 Schismatickes, and so by discention
bring into the Church, as it were, an infer-
nall dissipation of the bodie, and a verje
hellishe perturbation of the members of *Greg. Nazian.*
Christ, as though Iudah, and Israell did *orat. 1. page*
not belong to one principallitie, nor Ieru-
salem, and Samaria, to one heauenly Ieru-
salem, And Paule, and Appollos, and
Cephas for whom and against whom all
this same swelling is, and Christ himselfe
and all Christians are not all one. Austen
sayth, conferring the place of Dauid, I
wash my hands in innocencie oh Lord, and
again: Lorde I haue loued the habitation *Psal. 26.*
of thy house, and the place where thine ho- *Psal. 27. 4.*
nour dwelleth, with the saying of saint
Paule. In a good house are not onely vessels *2. Tim. 2.*
of golde and siluer, but also of wood and of *10*
earth, and some for honour, and some for
dishonour. Ideo quippe tollerabat no- *Aug. serm.*
centes, non desereret innocentes, cū *Epist. lib. 3.*
quibus lauabat manus, quia dilige- *cap. 4.*
bat

A Sermon preached

bat speciem domus Domini, quæ species in vasis honorabilibus fuit, nec propter vasa que erant in contumeliam se a magna domo seperabat, sed eos in unitate vnius domus tolerabat a quibus se non imitando seruabat. *Dauid did therefore (sayth hee) let the wicked alone, least he should goe from the godlye, with whom hee did washe his handes, for hee loued the beawtye of Gods house which beawtie was in vessels of honour, neyther went hee a sunder from the greate habitation because of the vessels of reproch, but kept himselfe well enough from them, not doing as they did whom hee suffred in one and the selfe same house.* These fellowes shoulde learne of Austen to loue the bewtye of Gods Church, whiche is the honourable societie of the godlie howsoever mixed with the shamefull corruption of the wicked, and not forsake the ornament of the one, for the dishonour of the other, seeking a fellowshipe of perfection in euery poynte whiche cannot

*The
Lone
of all*

2. Cor.

at Paules Croſſe.

not be founde. *Moyſes* did wiſh that
all the *Lordes* people could *Prophesie*, &
that the *Lord* would put his *ſpirite* up-
on them. *St. Paule* did wiſh that all
men were like himſelfe in (*puritie*)
and that all did ſpeake ſtraunge *langua-*
ges, but rather that they *prophesied*. *St.*
Auguſtin wiſheth that all would re-
member *loue*, and brings this reaſon.
Sola eſt enim quæ et vincit omnia,
et ſine qua nihil valent omnia, et v-
bicunq; fuerit trahit ad ſe omnia. For
only *loue* both *ouercommeth* all things, and
without *loue* all things are nothing worth,
& whereſoener *loue* is, it draweth all things
unto it. If anie of vs (*Chriſtians*) be
aſked the queſtion (ſayth *Gregory Na-*
zianzen) what we worſhip, *Promptum eſt reſpondere, quod charitatem,*
veneremur: The anſwere is ready, wee
worſhip charitye. Wee had need crye
out and writ no longer againſt falſe
Catholiques (*sola fides*) *Fayth onlie*,
but againſt falſe *Proteſtantes* (*sola*
Charitas) *loue only*, faction aboundeth,
loue

Num. 11.

1. Cor. 7.

1. Cor. 14.

Aug. ſect.

10h ſerm.

Greg. Naz.

an. parte on

3.

A sermon preached

loue abaterh, let sayth onelye iustifie,
but loue onely rectifie.

But let vs come nere the fore, and
touch the verie wound of the church,
& I praie you with patience, because
I will viter nothing but that euery
ones conscience shall by experience
acknowledge true. *Gregorie Naziazen*
lamenting the desperate state of the
church in his time through the in-
tollerable furie, and miserable affliction
of the same, reckneth vp many he-
retickes. First those of *Arrius* or *Eu-*
doxius, an insolent sect, assembling the-
selues in priuate Churches, as it were
by lawefull permission: Againe *Ma-*
cedonians whose factious contention
grew to that temeritie and madnesse,
that they tooke vnto themselues the
titles & places of Bishopes, boasting of
Elenus the author of their election.
But (sayth hee) there is one *Eunomius*
and his sect the inwarde plague and
mischeife of the Church, who think-
eth it a great deale out of his waie if
hee

reg. Nazia.

ist. Nest.

iscop.

usteni.

at *Paules Croſſe.*

hee drawe not all with himſelfe into
deſtruction and daunger, & yet theſe
things are tollerable: But of all church
troubles, the *Apolinarists* libertie is moſt
licentious, I am to certefie youre re-
uerence (he meaneth *Nectarius*) that
a litle booke is come to my handes of
Apollinaris, wherein ſuch things are
written as exceeds all peruerſe here-
tickes that euer were. I will haue you
conſider, that if theſe haue common
liberty of priuat meetings, it is nothing
eſſe but to eſteeme their doctrine tru-
er then ours, and you know that in e-
uerye thing nature ſuffereth not two
contrary doctrines of one & the ſame
point to be true. Any that will, may
verye well conſider the ſame to be the
preſent calamitie and ieopardy of our
Church, and as *Gregorie* to *Nectarius*,
ſo I appeale to our magiſtrates for re-
drefſe. Firſt and formoſt wee haue a-
mong vs *Paules Ieſuites*, a murren lect
of hereticks that infect the purenes of
the Goſpell, & a cruell ſort of bloody
ones

Conneſſion
of Schiſma-
tickes daun-
gerous.

Chem. Exat
prefat. par. 1

A Sermon preached

tu. Firm.
m. Cur.
ax.

suiter.

sebius. lib.
cap. 40.

gnst. libo.
act. 93.

ones that abiure a lawefull allegi-
aunce to their Prince, & naturall loue
to their Countrey, and by forreine
conspiracie abroad put in practise at
home the death of the one and de-
struction of the other: These thinke
they doe God good seruice to slaye
his anoynted, & murther his saincts,
endeuoring as did the Imposters in A-
lexandria in the dayes of Decius to in-
flame the peoples desire with a customed
superstition of the Countrey, and make
them beleue that the worshipping of Idols,
and murdering of Protestants is pietie:
August. exclaimes against such a zeale,
ô error horrendus, ô execrabilis ce-
citas, Zelum Dei habent sed non se-
cundum scientiam, obsequium se pu-
tant præstare deo interficiendo famu-
los Dei. *Oh horrible error, oh exe-
crable blindnesse, they haue a zeale, but
not accordinge to knoweledge, they thinke
they doe G O D good seruice in killinge
the Seruauntes of G O D. But I will
not make manye wordes aboute
them*

at Paules Crosse.

them, onelye this I saye, as they
be our cuntry men by Nation, pity
their liues, as they bee Papistes in
weakenesse, labour to conuert them,
but as they be heretiques in pope-
perie, and Traytors to their Coun-
trie, let the Lawe punish them, and
I praye God either turne their harts
from whetting anie more swordes to
shed the blood of the Lordes anoin-
red, or returne the sharpest swordes
from the pointe with a cutting edge
on bothe sides in vp to the verye
hiltes in their owne heartes blood.
Oh Lorde lette E L I Z A B E T H
florishe with a Crowne of glorye
vppon her heade, and a Scepter
of Tryumphe in her hande, and
still washe her feete in the bloode of her *Psal. 138. 9.*
enemies.

We haue againe among vs Liba-
nius, Martinistes, I vse that name: *Socrat. eccl.*
cause as Libanius the Sophister in a ridi-
culous libell against religion flattered Iuli-
an, that hipocrite in profesſion, untill hee
came *hist. lib. 3. cap. 19.*

A Sermon preached

Latiniſhes.

came to the empyre, but afterwarde a Tyrant in persecution: So Martin publisheth manye his friuolous Pamphlets, bewraying in this, a spirite rather of scorne and flaunder, then learninge and loue, because hee handleth diuinitie with scurrillitie, & scripture with laughter, more pleasant to a sight of gospel Libertines, and Churchrobbers, then medling at all with the matter in hande, muche lesse deciding the controuerſies by moment and wayght of argument, and therefore better answered alreadie by some meric mates like himselfe, then to bee vouchsafed so muche as a silable by learned reple: These irregular fellowes derrogate from Bishops both title and place in Church, and common wealth. A verie sore plague to the good estate and constitution of the Church, and a great deale the sorer, because domesticall and inwarde, and yet shall I saye my conscience, and speake indifferentlye? Fie for shame

at *Paules Crosse.*

shame both *Martin* and *Antemartin*,
Paciscamur (sayth *Augustine* to *Petiliā*) si placet vt nec tu malos nobis ob-
ijcias, quos putas nostros, nec ego
vestros vobis. *Agreed* (sayth *August.*
to *Petilian*) If you please, that neither you
upbrayde vs with those on our part whom
you thinke to be bad: Nor wee cast you in
teeth with such on your side, as wee iudge
verie ill of. So do yce both, and goe to
the matter: But wee haue as mischie-
uous as anye the other: *Puppianus*
Brownistes, for they rightly follow his
steppes, who as *Ciprian* writes would
be perfect alone, vnspotted, holy, pure, and
not ioyne himselfe with the rest, but alone
as it were in *Paradise*, & in the kingdome
of heauen, swelling with such a pride, and
puffed up with such arrogancie of minde,
that he would reduce all bishops, & cleargie
men to his owne knowlledge to be purged
before him, and to bee absolued by his sen-
tence: so that for the space of 6. yeares, nei-
ther had the fraternitie any Bishop, nor the
people an overseer, nor the flocke a Pastor,

Aug. petilian
lib. 2. cap. 31.

Ciprian. lib. 4
Epist. 9.

Brownistes.

A Sermon preached

Magistrates
negligence
the cause of
scandal.

Magistrates lib.
cap. 33.

Byronniffes
conuenticles.

nor the Church a gouernour, nor Christ a Prelate, nor God anie Priest. These set forth their bookes beyond all impudencie of all Schismatickes, & if they be let alone, as either impunitie, or securitie of magistrates (I will not saye perciallytie) must needes further their faction, what maye the filie people thinke, whom they seduce daylie, and drawe into error, *but that their doctrine is truer then ours* &, as they falsly obiekt our Church of *Englandes* ministerie, preaching, prayer, sacraments, discipline, is of no warrant frō God. *Eustathius* somtime Bishop of *Sebastia* in *Armenia*, after his abdicatiō by a generall counsel, set a broch many wicked opinions, among other, he did perswade the people (detesting other churches) to haue their cōmon meetings in priuate houses, drawing away seruauents frō their maisters by simulation of religion, the like are among vs, condemning all other assēblies in accustomed churches, & gathering themselues together

at Pauls Crosse.

gither in household conuenticles, alienating prentices by color of religion from all duty of obedience, & dwelling with their maisters. I wish this saying of *Ciprian* were well learned of such. Scire debes Episcopū in ecclesia esse, et ecclesiā in Episcopo, et si qui in Episcopo nō sunt, in ecclesia non esse, et frustra sibi blandiri eos qui pacem cum sacerdotibus Dei non habentes, obrepunt et latenter apud quosdam communicare se credunt cum ecclesia quæ catholica et vna est, scissa non sit neque deuisa, sed vbique connecta et coherētium sibi inuicem sacerdotum glutino copulata. You ought to know that the Bishop is in the church, and the church in the Bishop, & they are not in the church whosoever they bee that are not in the Bishop, and they doe vanelie flatter themselves which hauing no peace with Gods Priestes commit themselves in close manner to bee pertakers with some certaine persons whereas Gods Church being Catholique is not rent nor deuided, but knit

Ciprian ibid

A Sermon preached

and coupled together by fast consent of Ministers of the Church agreeing one with another. I will saye vnto them

*Aug. Ioh. 7.
Ioh. 33.*

as sometime Augustine sayd. Habemus spiritum sanctum si amamus Ecclesiam, amamus autem si in eius compagne et charitate constitimur. Wee haue the holie spirit if wee loue the Church, and wee loue it if wee persist in vnitie and loue of it.

*T
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of*

But now all this while if there be anie that in singlenesse of hart & godlines of zeale desires somthinges amended, I speake not against them, for as I am not with them that vterly blaspheme and affirme wee haue nothing aright, so I am not against them that discretly blame and accuse some thinges amisse in the church: Therefore this is my meaning. Good things loose the grace of their goodnesse, if they be not wel handled: Conceration for reformation more eager and bitter a great deale, the is behoofefull or needfull, is like vnto madnes, a very
seditionse

*As anone you
shall heare to
ward the end.*

at Paules Crosse.

seditionse vexation of the common wealth Sozom. lib. 8. cap. 25.
doth often follow the turbulent affection of
the Church. The Emperour Costantine
doth his parte, whose care is both to
lead the people along in uniformitie of reli-
gion, and heale the grienous sicknes of the Euseb. vita. Constan. lib. 2. cap. 63.
bodie of the whole common wealth, and I
hope the like be endeouored by the Cleargie
of the land that was signified by the Bishops
of the East to them of the west Church in
their letters from their Synods, concern-
ing the necessarie great cace to recover the Theod. lib. 5. cap. 9.
Church: Nowe I would haue the people
do as they of Antioch did, who for 30. Theod. lib. 2. cap. 31.
yeares space endured the Arrians schisme
with patience, still hoping for a better day,
untill indeed their blasphemie against the
Apostles doctrine, and conspiracie against
christians was intollerable. Then howe
much more ought wee with longer
patience among our selues tarrie for
reformation of some things amis vp-
on a better time, sith wee haue more
then 30. yeares now enioyed the free
doctrine of Christ and his Apostles, Hope & pray for reformation.

A Sermon preached

and still haue as much as euer wee can do to preuaile against the seditious & bloody enemies of the gospell.

*The second
part. Prophe-
cie.*

We come nowe to prophecie, the second thing to be handled, the most excellent gift of all, the Apostle meaneth not that peculiar prophecie, foretelling the comming of christ, & threatening the punishment of sinne, beginning at Samuell, the number whereof were frequent, before Christs comming, but now very rare, but in the sēce as he speaketh else where. *Let vs prophecie according to the proportion of faith:* And againe he that prophecies, speaketh vnto men vnto edifying, and to exhortatiō, and to comfort, preferring it before all other giftes. For the ample vse & principall benefit, for as all other giftes do respect the profite and edification of the Church, so prophecie especially: *For saluation cometh by sayth, sayth by hearing, and hearing by the worde of God.* It is the verye same wee call preaching, set downe in the scripture by the Apostle
in

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L
of*

Act. 3. 24.

Math. 11. 3.

Rom. 12. 6.

1. Cor. 14. 3.

Ephes. 4. 11.

1. Cor. 12. 7.

Rom. 10. 14.

at Paules Crosse.

in variable phrase of speech, as these;
 apt to teach, deuinding the worde of truth
 aright, preach the word, be instant in sea-
 son and out of season, improue, rebuke, ex-
 hort with all long suffering and doctrines,
 holding fast that saythfull word according
 able to exhort by wholesome doctrine, and
 conuince them that say contrarie: Speake
 the thinge whiche becommeth wholesome
 doctrine. Therefore the whole scripture is
 called a most sure worde of prophecie, being
 of no priuate interpretation, because pro-
 phecie came not in old time by the will of
 man, but holye men of God spake, as they
 were moued by the holy ghost. As the vse
 of all scriptures is very manifolde, for
 the whole scripture is giuen by inspiration
 of God, and is profitable, to teach, to con-
 uince, to correct, and to instruct in righte-
 ousnes, that the man of God may be absolut,
 being made perfect vnto all good workes,
 and whatsoeuer thinges are written afore
 time, are written for our learning, that
 wee throughe patience, and consolati-
 on of the Scriptures might haue hope:

1. Tim. 3. 2.

2. Tim. 2. 15

2. Tim. 4. 2

1. Tim. 4. 2

Tit. 1. 9.

Tit. 2. 1.

2. Pet. 1. 19

30

2. Tim. 3. 16

Rom. 15. 4.

A Sermon preached

Right so hee that is furnished according to the qualities afore mentioned, and can apply the scriptures to the same end as shalbe requisite, may be called in this sence of the Apostle, a prophet of the gospell. *Augustine* saith speaking of Christ: *Erat autem dominus prophetarum, impletor prophetarum, sanctificator prophetarum, sed et propheta, propheta dominus, et verbum dei dominus, et nullus propheta sine verbo dei prophetat. Cum prophetis verbum dei, et propheta verbum dei. Meruerunt priora tempora prophetas afflatos, et impletos verbo dei, meruimus nos prophetam, ipsum verbum dei.* But it was he that set forth the prophets, fulfilled all things the prophets told should happen, sanctified the prophets, the Lord was that prophet, & the Lord was that worde of God, and no prophet doth prophesie without gods word. In old time they had the benefit of prophets inspired, and filled with the word of God, but we haue this pleasure, the verie word of
God

*Agust. lho.
5. tract. 24.*

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L
of*

2. C

at Paules Crosse.

God to be our prophet.

This is the gift which the Apostle
acountes most excellent about the
rest, and therefore not common, but
rare, not easie but difficulte, as be all
thinges, which are excellent, for hee
sayth, *he that speaketh straunge languages*
edifieth himselfe, but he that prophecieth,
edifieth the Church: Againe forasmuch
as you couet spirituall giftes, seeke that you
may excell, to the edifying of the Church,
& let him that speaketh in a straunge lan-
guage pray that he may interpret. Againe
he thanketh God, he spake languages more
thē all the rest, yet he had rather in the
Church speake fīue wordes with his
vnderstanding, that he might instruct
others, then ten thousand wordes in
a straunge tongue. This oughte to
strike into the hartes of all christians
a deeper consideratiō of a more god-
lye dutie, and first of the ministerie
then of the multitude.

Touching our selues to shūne some
faults verie common among vs: As

first

1. Co. 14. 4.

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A sermon preached

first Insufficencie. For it is not for e-
uerie one to protrude, & thrust forth
himselfe vnto the calling with a pro-
phane minde, only for the subsidie &
help of liuig, & not the benefit of the
church, hauing nothing aboute the ca-
pacitie, and knowledge of the vulgar
sort, as though we were miraculousslie
to beleue *that Saule is among the Pro-*
phets: Or that to become a mediator be-
tweene god & mā, to haue the very sece &
meaning of christ, & of his spirit, to be (as
it were in the place of Angels and Arch-
angels, to be euen a god, & bring others
to god, to handle that great body of Christ
(the societie of the church) were a mat-
ter both of facillity & security, wher-
as indeed who is sufficiēt for these things?
Moyles among the priests vneloquent, of
a slow mouth & tongue, till god was in his
mouth, and taught him what he shoulde
say. Esay among the prophets a man for-
lorne, and of vncleane lips, until one of the
Seraphins hauing an hote cole in his hād
taken frō the altar, layd it vpon his mouth
and

1. Sam. 19.

24.

Greg. Nazian.

Apol. 1. Item

in laud. Isha.

2. Cor. 3. 16.

Exod. 4. 12.

Isay. 66.

at Paules Crosse.

and touched his lips, and so hee was sent of Galat. 1. 19.
the Lords message. St. Paule among the 1. Cor. 15. 8.
Apostles, as one borne out of due time, un-
meete to be called an apostle, but that God
did separte him from his mothers wombe,
& called him by grace to reueale his son, Ambros. in 1.
and preach him among the gentils. Tim. 4. 14.
faith, expounding the apostles words
Prophetia est, qua eligitur quasi doc-
tor futurus idoneus, manus vero im-
positiones verba sunt mistica quibus
confirmatur ad hoc opus electus, acci-
piens teste consciētia sua vt audeat vi-
ce domini sacrificiū deo offerre. This
is prophēcie when one is chosen, as a meete
man afterwards to teach the people, & the
hands laid on by the company of elder ship,
are words in a misterie, by which the party
thus chosen, is withall settled to this worke,
and receaueth power, his owne conscience
bearing him witnes, that he may boldly of-
fer sacrifice to god in the lords steed. Whē
Valētiā the Emperour after the death Theod. lib. 4.
of Auxētiū the Arriā had made this cap. 6.
speech to the synod of bishops for the
election

A sermon preached

electiō of a bishop, saying vnto them
you cannot be ignorāt being learned
Diuines vnto what manner of men it
is conuenient to cōmit the pontificall
dignitie, euen such a one as ought to
instruct the people, not onely with
doctrine, but also with manners and
life so proposing himselfe an exam-
ple of perfect honesty, that the godly-
nes of his life may say for a witnes his
doctrine is good, and therefore place
him at this time in the Bishopricke, to
whom also euen our selues the rulers
of the Empire may sincerelie submit
our heades: And because wee are mē,
and must needes offend, may willing-
ly admit their reprehensions as a cure
by phisicke. And thereuppon the Sy-
node willed the Emperour himselfe
by his voyce to make choyse of one
verie wise and godly man, hee replied
thus: Maior, quam vt a me præstari
possit, res est, multoque fuerit melius
vos discernere diuina gratia dignatos
et participes spendoris illius. *It is a
great*

at Paules Croſſe.

greater matter then I can performe, and it ſhalbe much better for your ſelfe to diſcerne whom gods grace hath vouchſaued worſhy pertakers of his glorie.

This Chriſtian Emperour may verie well inſtruct vs, that the impoſition of the handes of the Eldership in making a Miniſter ſhould follow firſt a dignitie of giſtes by diſcretion of grace. *Gregorie Nazianzen* commending the dignitie of the Miniſterie, ſaith thus: *VVhat a gods name is he that as if hee faſhion an Image out of clay in a ſhort dayes ſpace maketh a Miniſter (who is a defender of the truth) him (I ſay) that muſt be in the order and degree of Angels, celebrate the prayſe of God with Archangels, tranſmit the ſacrifices of the higheſt altar, execute the Prieſthood with Chriſt. I will ſay more, he that ſhall become as it were a God, and make others godes. This ſentence ſhoulde be well obſerued both of Biſhops (ſuch I meane not all) as ſuddenly impoſe their handes on men vnmeet for the calling, & ſo become pertakers*

*Greg. Nazian.
Apolog. 1.*

A Sermon preached

2. Tim. 5. 30. *takers of their sinnes, & likewise of them that vnworthly intrude themselues into the functiō, deeing it as ordinary a matter to be made a minister, as for the potter to forme a shape out of clay or the register to writ forth the orders, & the Officials to clap to the Bishops seale.*

*Negligence in
the ministrie.*

An other fault is negligence. For many hauing verye notable giftes of god, & withall the gift of prophecie, do cleane forget the Apostles rule, & counsell to *Timothie*. *Despise not the gift that is in thee giuen by prophecie, and againe, that worthy thing that was comitted vnto thee, keepe through the holye ghost, which dwelleeth in vs. Likewise stir vp the gift of God which is in thee, by putting on of my handes.* Ambition of the worlde more then spirituall gifts, and loue of pleasures, more then of Prophecie carrie manie such away. The Apostle can tell them that preaching in a Minister is a worke of necessitie layde vpon him, and his case is wo-
full

at Pauls Croſſe.

full, if hee preache not the Gospell, whether willingly, or grudginlye, because the dispensation is committed vnto him. I thinke there was neuer age afore vs soe excellent for manye flourishing witts both in all kinde of learning, and in Deuinitie. The Spirit of Moyses distributed verie commonlye and vniuersallye vnto the Elders, and Officers in the Tabernacle of the Congregation, and the Spirit of Elias dwelled vpon Elizeus. The worde of the Lorde is not rare, as in the dayes of Samuell, but all the multitude of the people maye ascende to the hill of the lord, to the house of god, and hee teacheth them his wayes that they maye walke in his pathes. Manye for all that neglect their giftes, and become voluptuous wantons of the world, seldom or neuer exercised in Preaching to the people. That order in the church spokē of before, brings with it a necessarie care of dutie. August. saith Habemus duo quædā plane distinguenda, vnum

1. Cor. 9. 16.
17.

Num. 11.
16. 15.

2. Reg. 1. 9.

1. Sam. 3. 1.
Esay. 2. 2.

Aug. serm.
temp. 165.

A Sermon preached

vnum quod christiani sumus, alterum
quod prepositi sumus : Christiani
propter nos, prepositi propter vos: ex-
cepto quod christiani sumus vnde ra-
tionem reddimus deo de vita nostra,
sumus etiam prepositi vnde rationem
reddimus deo de dispēfatione nostra.
*Wee (of the Cleargie) haue two things
plainelie to be distinguished (from you
of the Laitie) The one is that wee are
Christians, the other, that wee are placed
ouer you : We are Christians for our owne
selues, but set ouer you for your sakes. Besids
this that wee are Cbristians, and thereby
render accompt to God for our owne life, we
are rulers ouer you, and by that meanes giue
accompt of the dispensatio cōmited vnto vs.
I spare the reuerende Bishops of the
land, and other auncient fathers, such
as haue laboured in doctrine diligent-
lie, when they were younge, but
are vnable to sustaine, and vnapt to
execute the like for defect of nature,
and feeblenes of age, I wish them yet
to do as Gregorie Nazianzen writes to
his*

at Paules Crosse.

to his father. Duplicem pro simplici
dat seipsum senectutisque subsidium,
spiritus subsidium facit. *Hee giueth you
too for one, and maketh a supplie of the spi-
rit, an ayd of his age.* For being consu-
med himsefe with yeares, he did asso-
ciate his sonne, whoe was a double
steede and aide vnto him (to wit)
of his auncient yeares and giftes of
the spirit, vpholding his father bro-
ken with weakenes, and bearing with
him the spirituall cares of the church.
So shoulde aged Prelates do, procure
and alure young men of worthie gifts
to be coadiutors in their infirmities,
and accordinglye rewarde them the
better to maintaine them in studie, &
the more to incourage them in prea-
ching. Nowe if there be anye such as
Gregorie writes of besides, cui vel altis-
sima senectus canam doctrinam attu-
lerit, eamq; vim habentem vt nouæ
in pietate animæ vtilitate atq; adiu-
mento esse queat. *Whom extreame olde
age hath brought vnto an auncient kynde*

*Greg. Naz.
an. Apolog.
post. ex fuga
red. ier. pasch
crat. i.*

D

of

A Sermon preached

of preaching, and the same so effectually, that he can with a godlie mind doe good, and helpe to labour (in the Church) as much as hee did before. That as Moyses

Exod. 7. 7.

was fourescore yeares olde when hee spake to Pharaο, so any one or other of lyke years decreeth with himselfe that hee will begin againe his former trauell in preaching the gospell, I esteeme such a one not only reuerend among men, but also greatlie blessed of God. So

Sorom. lib. 6. cap. 28. *Zomen writes of one Theonas verie learned in the doctrine of Aegyptians, Grecians and Latins, who for thirtie yeares space liued in silence. If there bee anye suche amonge vs of the Ministerie sufficientlye seene in varietie, and diuersitie of learning, that haue vsed silence nowe this foure and thirtie yeares space in so religious and blessed a propagation of the Gospell, howe they will answer for manie a soule perishing in ignoraunce long of their negligēce, I leaue it to god, & their owne cōsciēce*

Wee

at Paules Crosse.

Wee maye adde a thirde faulte to both the former, which is simonie: *Symonie in ministris*
For wee couet not spirituall giftes, but spirituall promotions, not the calling, but the liuing, not the benefite, but the benefices of the church. I say as *Barnard* somtime to *Eugenius*: *Bern. conf. Eng. lib. 4.*
Vides omnem ecclesiasticum zelum feruere sola pro dignitate tuenda, honori totum datur, sanctitati nihil aut parum? Perceiue you the zeale of our Church; men how earnest they are only to maintayne their dignetie? All is for estimatiō, nothing a doe for holynes, or very little. I would handle this matter more largely, if I thought I did speake to such a people who, as ye do iustlie finde faulte with the ministrie, so yee would discretely take heed ye apply it not to the froward offence of youre owne sayth, and shamfull reproch of our caling: but rather be first religious to amende your selues, & thē officious to reprehende vs. Considering what *Augstustin* sayth, *Par causa et*
D 2 docentem

A Sermon preached

*Aug. Math.
serm. 3.*

docentem et audientem constringit
vt vtriusque confessio factorum testi-
ficatione signetur, iungantur factis,
qui seperantur officijs, copulentur o-
pere, qui diuersi sunt nomine, et quos
vocabula ab inuicem seperant, eos
obseruantia præceptorum fideliter et
deuote coniungat. *The like reason con-
straines both the preacher and the hearer,
that their workes bearing witnesse may be-
token both their confessions: let them bee
ioyned in deedes, that are set apart in offi-
ces: coupled in workes that are diuers in
names, and let the reuerence of Gods cō-
maundements ioyne them saythfully, and
deuoutly together whom titles seperate one
from an other. Gregorie Nazianzen
writing to Gregorie Nissen: I woulde
sayth he very gladly speake somewhat
boulder, but I am moued with the re-
uerence of the day to saye nothinge
sharplie or vnluckely. Perhaps hee
woulde not displease the eares, or
greiue the consciences, or offend the
sayth of seelye christians, by telling
them*

*Greg. Nazia.
Orat. ad Gre-
gor. Nissen.*

at Paules Crosse.

them of the vncleane sacrifices of the
heathen: euen so I desire to speake
more boldly of some thinges, but
moued with the reuerence of the cal-
ling, I will say nothing vngentlye, or
vnluckely, partlie because of *Libertins*
that will by and by snatch occasion
to blaspheme the holynes of the cal-
ling, and partlie for hypocrits that cā
espie the moles of simonie in vs, but
not see the beames of sacriledge in
themselues. I will not say (no in deed Math. 27. 4.
will I not) *that with Iudas, wee sell*
Christ, betraying the second time the blood
of the innocent. Neither can I say with
Symon, *wee buy the giftes of the holye* Act. 8. 19.
ghost. Symon in deed of experience would
haue bought them, but hee could not, yet Rasil. epist. 76.
this I will saie that with Iudas *we loue* Math. 10. 8.
the bagge & hauing it freely giue, we do not
bestowe it as freely: and that with the Ro-
Ioh. 12. 6.
manes *wee worship Mercurie too muche*
that god with a purse in his right hande.
One *Iohn Presbiter* after the death of Enag. lib. 3.
Timothie Bishop of Alexandria by cap. 12.

A Sermon preached

iurie & simonie gat the bishoricke, but
whē Zeno the *Emperour* vnderstood it,
he put him out & placed *Peter* in his
stead writing an epistle (tēding to con-
cord) called (*henoticon*) that *Peter* should
subscribe to the same epistle. But *Anastasius* bishop of *Antioch*, when *Iustinus* the *Emperor* (after he was bishop)
asked him a summe of monie & thrust
him out because he denied (as the
Historian reporteth frō an other) like a
very godly bishop, did willingly suffer
deprivation. *John Chrysostome* the Arch-
bishop of *Constantinople* in his visitation
in *Asia* vnderstanding that manie by
gifts, & fauour did buy & sell benefi-
ces, came to *Ephesus*, and for simonie de-
priued 13. bishops at once, some of *Li-
sia*, some of *Phrigia*, some of *Asia*. Now
if there be any among vs (I say if there
bee anye, for I protest perticularlie I
meane not any, much les maliciously
accuse any) who rather like *John Pres-
byter* will get a bishopricke, or ecclesi-
asticall promotion by periuie and si-
monie.

*Emerg. lib. 5.
cap. 5.*

*Exorom. lib. 8.
cap. 6.*

at Paules Crosse.

monie, the like *Anastasius* suffer eiection, rather then commit simonie. I do wish that our *Zeno* would remoue *John*, & surrogate *Peter*, but with this condition, that he obserue the epistle of concord; and that *John Patriarch* would make his visitatiō in *Asia* & spy out as many cleargy mē as come in by simonie, some in one dioces, & some in an other, and put them out, if there be 13. bishops at a clap. Shall *Ambrose* sentēce be heard. *Quid sunt cathedrae nisi honores, quid sunt columbae nisi mentes simplices, vel animae fidem candidam & puram sequentes, ergo iubetur exire qui dignitates vendit et honores, iubetur exire qui vendere vult simplices mentes fideiū.* *What are the seates but places of honour, what are the doves, but the seelie mindes & soules of such as followe the cleare and pure sayth, then he is commaunded to go forth of the church that sells dignities and honours, he is cōmaunded to go out of the church that will sell the seelie consciēces of the faithfūl.*

Elizabeth.

Io. Archbis Cant. and Yorke. Anglia.

Ambros epus lib. 50. oras. Auxent.

A Sermon preached

Basill doth call it *transitum ad Gehē-*
nan, Hellferrie, and so I feare me it is
in deed both for the priest & the peo-
ple. *Barnard* tels a tale of *Martin* a
Cardinaall prelate whoe returning
in his Legacie from *Dacia* was so
poore (his money and horses fayling
him) that he coulde scarce come to
Florence. The Bishop of *Florence* gaue
him a horse which brought him to
Pise, where *Barnard* reporteth he was
at the same time: the next daye after
the Bishop of *Florence* came to *Pise*,
& requiring for the dispatch of some
cause hee had in lawe the testimonie
of his freindes, presuming of the Car-
dinall amonge the rest, for his late
good turne, came to him for his
voice, then sayde *Martin* you haue
deceiued mee sir, I litle knewe ye had
such busines in hand, & the very same
houre resigned his horse. *Barnard*
bringes this in to vpbrayde both the
insolencie and simonie of the Court
of Rome in Pope *Eugenius* time, be-
cause

at Paules Crosse.

cause *Martin* passing throughe a
Countrie of gold and siluer tooke no
knowledge of it, & moreouer would
not be so much as suspected to take a-
ny gift at all. As litle as I like *Martin*
Marprelate, surelie this was *Martin*
good-prelate, and I would to God that
euery one both Bishop and other mi-
nister were such a *Martin*.

*Martin good
prelat.*

Now concerning your selues of
the Auditory. Manie faultes likewise
are common in you: Contempt of
Prophecie is one and the first. For
whereas the end of this notable gift
of *Prophecie* is edification (as ye heard
afore) the people in these daies are
growne to a hatefull contempt, and
rebellious disobedience of the word
preached, as the Prophet sayd in his
time. *The warning of the Prophets is but*
winde, the worde of God is not in them.
They say prophecie not, yee shall not pro-
phcie vnto vs, no ye shall not. Euerye
paynfull minister may finde *Bernards*
wordes to be true. Coarctor e duo-
bus,

*Contempt in
the common
people.*

Ierm. 5. 13.

Mich. 2. 6. 11.

*Berna. cant.
serm. 42.*

at Paules Crosse.

bus, et quid eligam nescio : placere
ne mihi in eo quod locutus sum, quo-
niam quod debui feci, an penitentiam
agere super verbo meo, quia quod vo-
lui, non recepi. Besids a threefold pe-
rill of the labour and worke in respect
of our selues, conscience, intelligēce,
vtterance, Conscience to be rightlie
called by inward testimonie. Intelli-
gence to perceiue the deuine sence of
the scripture, vtterance to teach the
people, (of which three, the first is re-
quisit, the second hard, the thirde in
maner harder then the second) yee do
ad a threefold harder difficultie then
all, & that is to procure your teach-
ablenes in hearing, saythfulnes in be-
leeuing, holinesse in obeying. For *oh!*
Lord who hath giue credence to our preach-
ing, or who hath belecued our report. All
the day long do we stretch forth our hands
to a disobedient & gaynsaying people, but
erre not I pray you and bee not deceiued.
Greater far authority, is the prophesie
in the gospel, then of old: & far more
fearefull

Esay. 53. 1.

Rom. 10. 16.

Esay. 65. 2.

Rom. 10. 21.

A Sermon preached

fearefull to dispise the one, then contene the other. *Iohn Baptist*, more then a prophet, none greater among me begotie of women, & yet the least in the kingdome of heauen greater then hee: The Apostle commaundes vs not to despise prophesying, for no doubt hee that despiseth, despiseth not man but god, who hath giuen you his holy spirit: The Lord sayd to *Samuell* the prophet. *They haue not cast thee away, but cast me away*, & so sayde Christ to his disciples, *He that heareth you, heareth mee, and he that despiseth you, despiseth me, & he that despiseth me, despiseth him that sent me*. And in deed all former prophets in their visions did leuell with their eyes, and looke strait on Christ the only prophet of all. To him al gaue witnes that through his name al that beleue in him should receaue remission of sinnes. Ambrose saith: *Et hodie Moses docet, et hodie Elias loquitur, et hodie in maiori gloria Mosē videre possimus. Eūē now a dayes Moses teacheth and now a dayes Elias speaketh, and now a dayes*

Math. 11.6

1. Thes. 5. 19

1. Thes. 4. 8

1. Sam. 8. 7

Luk. 10. 16

Act. 10. 43

Amb. Luc. 9

lib. 7.

A sermon preached

dayes wee may see Moyses in a great deale more glorie. Nay Barnard seemeth to require the grace of prophecie in [as manie of your selues as are deuout and godlie. For saith hee, Vbi angelica in hoc corpore conuersatio, in corde prophetica expectatio in utroque apostolica perfectio inuenitur, gratus iste cumulus gratiarum. Where we haue in this (our) bodie a conuersatio like vnto the Angels in the hart: an hope as the prophets had in both: the Apostles perfectio, how great an aboundance is it of Gods graces?

*Arrogancie in
the people.*

Arrogancie is an other fault in our people: For manie haue a dedignatio to bee taught, surmising themselues more sufficiently to haue the sence of the spirit, and sincerlie the knowledg of the truth, the any learned preacher of them all. As though it were a protrit & base matter that St. Paule speaketh of, *to search the deepe things of God.* And whereas the Apostle would haue
32. *the spirits euen of the Prophets subiecte*

Cor. 2. 10.

Cor. 14.

at Paules Croſſe.

to the Prophets, theſe will admit no
censure of anie elſe, but onlie their
owne priuate interpretation, yet being
no Prophets, as though Prophecie
were of priuate interpretation, all were
Apoſtles, all Prophets, all Teachers.

2. Pet. 1. 20

2. Tim 3. 16

1. Cor. 12. 29

Greg. Nazian

Theol. orat. 1

Gregorie Nazianzen writeth of Eu-
nomius, who as though hee were rapt
into heauen after Elias, made worthe to
talke with God, and beholde him in a cloud
after Moyſes, taken vp into Paradice, &
hearing impossible things to be uttered, af-
ter Paule, doth (ſayth he) in one daies
ſpace make manie mo Sainctes, and
creat deuines (as it were) inſpiring
learning into them, & cauſing many
conuenticles of vnlearned praters,
and of ſuch an immediate vpſtart ſpi-
rit about the ſober and modeſt pro-
portion of lawfull knowledge, ſepa-
rate from the reſt of the miniſterie, &
people of God, altogether in the hea-
uens, in cloudes, in the paradise with
God himſelfe are thoſe I ſpeake of. A
dayes diſpatch for deninitie is enough
with

2. Reg. 2. 11

Exod. 19. 9.

2. Cor. 12. 4

Greg. Nazian

moder. diſpoſ

habend.

A Sermon preached

*with the. They come out of the schoole of
Concision. Hee or she that hath rashlie
learned two or three wordes of scripture,
Gen. 11. 4. straight wayes fals a building of Babell
that their name mae be scattered abroad
upon the whole earth. And by and by
Num. 16. 2. must Corah and his companie furiously
stirre vp an insurrection against Moyses
making in deed (which is miserable)
a scattered confusion abroad of the
Church, and a like holynes of office
in the ministers, and euerie one of the
congregatiōs. I would to god withall
my hart, that all the lords people could pro
pheticie, & that the lord would put his spirit
upon them, & I will all christians to search
the scriptures, for in them is eternitie of life,
and testimonie of christ, euen to be exquisit
examiners of doctrine, as were those nobler
men then those of Theffolonica, and not to
belecue euery spirit, but try the spirites whe
ther they are of god somany false prophets
are abroad in the world. I am not of the
iudgement that olde Apelles was who
thought that euery man ought to holde
opinion.*

at Paules Crosse.

opinion as he beleued, and is not at all to
examine any doctrine. But rather of an o
ther minde teaching the vtilitie and ne-
cessitie of scripture, that the scriptures in-
spired by god, do cast seedes of wonderfull
precepts of doctrine teaching matters in
deede very deuine, notable godlines, and a
right rule of life, into the hartes of the au-
ditorie, and do propose a verie holy religion
to such as studie them. But they do not deli-
uer the art of Logique, whereby to resist
them that oppugne the truth. Forasmuch
as we do then most easilie conquere the ad-
uersarie, when we vse our owne weapons a-
gainst them. And therefore I do wish
that euerie christiā congregatiō were
like to Samosata, who when their
bishop gaue vp the sea, and Lucius a
wolfe and traytor came in his roome,
being spoyled of their Pastor, tamen
officia pastoris exequabantur, nam a-
postolicā doctrinā seruabāt incorrup-
tam. For all that did execute their pastors
offices theselues, & kept the incorrupt doc-
trine of the apostles. But my desire is that
a great

Socrat. lib. 3.
Ecclesi. li. 7. or.
cap. 14.

Theod. lib. 4.
Ecclesi. histor.
cap. 11.

A Sermon preached

great deale more sobrietie be in mans professors, and that an order be kept in the execution of gistes, that some teach, and some learne, some to bee like the tongne, and some the eare, and the flocke arrogate the pastors office, nor the souldier guide the Armie which belongs to the Captaine. As it is expedient for a prouident Marchaunt, whose calling is to trauell the icoperdouse seas for commoditie, sometimes to bee in tranquillitie and quiet on the land: So in controuersie and scruple of matter in religion, sometimes discipline with sobernesse more be seemeth a godlie people then disputations with frowardnes. Barnard sayth vppon these wordes of the Apostle. Now if anie man think that he knoweth any thing, hee knoweth nothing as hee ought to knowe: Vides quoniam non probat multa scientem, si scientiae modum nescierit, for you see that hee likes not a man, that understandeth much, & is ignorant of the manner of understanding, noting afterwards

Bern. cant. ser.
36. in 1. Cor.
8. 2.

at Paules Crosse.

wardes the maner of knowledgeto
consist in these poynts : Ordine, Stu-
dio, Fine. Ordine id prius quod matu-
rius ad salutē. Studio id ardētius quod
vemehētius ad amorē. Fine vt nō ina-
nē gloriā aut curiositatem, aut aliquid
simile, sed tantum ad ædificationem
tuam et proximi. *In the order, endeuour,*
purpose. Touching the order (to knowe)
that formost, which is speediest to saluatyō.
concerning his indenuour that more ze-
louslie, which is more vehement to loue.
As for the end that if it be not for vaine
glorie, or curiositie, or any like matter, but
only to edifice thy selfe, and thy neighbour.

An other fault and exceeding both
the other is your sacriledge, that ho-
lie couetousnes & both honourable
and worshipfull Idoll of Protestants:
but alas the spoyle of the church, and
hinderaunce of prophecie. For what
an impietie is this? Wee must haue
the giftes of holye spirit, and ye the
giftes of holie Church, wee prophecie and
preach the gospel, and yee lyue of the
gospel

*This part fol-
lowing was
cut off: for
time was past
& ouerspēt in
the other two
partes asure.
Sacriledge in
the Laissa.*

1. Cor. 9. 7.

A Sermon preached

*gospel: like mercenary souldiers ye send vs
to warre, and be at no charges your selues.*

*Nay you put our money, & paimēt in your
own purses, ye will haue vs plant the vine-
yard, & not tast of the fruit, but your selues
wilbe drücke with the grapes thereof. You
say it is our calling to feede the flocke, and*

*Iob. 21. 24. will not let vs cate of the milke. But your
owne brestes are full of milke, & your bones
rūn full of marrow: you will haue vs neuer
out of the tempel, & yet you will take away
the offerings, & the gold of the tem-
pell. It is true that I tell you, your sa-
crlledge is the very cause of our simo-
ny: for if we had a law sure enough to
cut of your sacrlledge, we could find
a libertie soone enough to cōmit no
simonie, & without doubt we are not
so deepe in the iudgments of god for
simony, but ye are the former and the
farther in for sacrlledge. And as wee
shall answere for our owne selues, so
shall ye answere both for your selues
and vs also. I find not so great a cause
of such a number of poore in this lād*

as

A Sermon preached

as this your sacriledge. Your robberie
of the church is the robberie of the
poore. *Amb.* saith: *Possessio ecclesiæ*
sūptus est egenorū. The church liuings,
are the maintenance of the poore. The
Lord must needs haue a controuersie, and
iudgement, with the auncient of the people,
they wast his vineyard, the spoyle of the
poore is in their houses. Call ye me this
a protestaunt, when a man hath money,
oxen. sheepe, or strong drinke, or whatsoe-
uer his hart desireth, & eateth it before
the lord his god, and reioyceth both he and
his familie, but neuer bringeth foorth anye
tithes of his increase for the Leuit within
his gate, that hath no inheritaunce with
him, & forgetteih the straunger & father
les, & widow, which should likewise eat &
bee filled, that God might blesse him the
more in all the workes of his hands, as the
Apostle saith to the Iew. Thou that ab-
horrest Idols, committest thou sacriledge?
So I to such a protestaunt: Thou that ab-
horrest poperie, committest thou idolatrie I
meane sacriledge? *August.* saith of *Iudas*
that he was, *fur sacrilegus, nō qualif.*

Amb. lib. 5.

Epist. 31.

Esay. 3. 14.

Deut. 14. 26.

Rom. 2. 22.

Ephes. 5. 5.

August. 10h.

waich. 50.

at Paul's Crosse.

cunq; fur, fur loculorū, sed domini-
corū loculorū, sed sacrorū, fur sacrile-
ligus qui ausus fuerit vndecunq; tol-
lere, hoc est de ecclesia tollere. Qui a-
liquid de ecclesia furatur, Iudæ perdi-
to comparatur. *A sacrilegious theife, not
a common theife, that stole out of the lords
coffers. A sacrilegious theife that durst
steale whersoener it was to be had, euen out
of the church. Who so stealeth ought frō the
church, is like Iudas that child of perdition.*
on. Gregorie Nazianzen nameth sacri-
ledge to be impietatem auaritia cu-
mulatā. *A hughe heape of vngedlie coue-
tousnes.* In the daies of Constantine,
whē any martyrs or confessors died,
or banished persōs hauing no kinred
suruiuing to posses their inheritaūce
it came to the church of that place, &
if any of thē before named, had giuē
any of their possessiōs to the church,
it was to remaine sure for euer to the
church. There be many that can find
fault with our couetousnes, but not
with that couetousnes in thēselues, a huge
beape of all impietie. They can spie out

Greg. Nazian.
Iul. ayat. 2.

Euseb. vita
Constant. lib.
cap. 36.

at Paules Croſſe.

Magus for ſimonie among vs, but not Iudas for ſacriledge amongſt themſelues: they thinke the Church goodes which they poſſeſſe to be their rightfull patrimonie and inheritaunce, which I ſee not how it maye be vnles they will ſay, let vs take the ſanctuarie of god for our poſſeſſions, for in verie deed the church goods are poore mens poſſeſſiōs, not an inheritaunce for noble men and gentlemen. But I feare me it will at lenth be the decaie of both our florishing Vniuerſities, where verie manye of rare giſtes, either betake themſelues to an other calling abroad, or abide cloſe at their ſtudie in the vniuerſitie, their giſtes being hid frō the world, becauſe they ſee the reward of their labour taken away, ſo that they cannot procure a liuing without corruptiō of conſciēce, ſo vnſatiable in a number of you is your couetous ſacriledge. You will ſay vnto me, we do not ſee, but your ſclues of the cleargie are as faultie as we of the laity, for we could not ſell if ye did not buie, naie manie will offer

Pſal 83. 12.

Bern. Epistol.

42.

A Sermon preached

and that verie roundlie & larglie out
of their liuing, to haue the dignitie &
title, I cannot tell whether anie do so.
And I tiowe you speake not againste
lawfull titles, but ambition of them:
For otherwise I see not but they are
lawfull in reuerend bishops, so it bee
as *Barnard* saith cant. serm. 33. Pro hu-
iusmodi volunt esse, & sunt ecclesiarū
Præpositi, Decāi, Archidiaconi, Epis-
copi, Archiepiscopi. For these like
things (speaking before of the voluptuouse
pride in the Cleargie) both they are, and co-
uet to bee ecclesiasticall Prelates, Deanes,
Archdeacons, Bishops, Archbishops. *Nazi-*
anzen saith against the indignitie, and
ambition of such as *Maximus*, who of
a Cinicke philosopher so quicklie be-
came a christian, and sought by simo-
ny to translate the chaire to himselfe.
Vtinam nulla esset throni prærogati-
ua, nec prælatio et violenta autoritas
ac præeminētia, vt ex sola virtute cog-
nosceremur. I would god there were noe
prerogatiue of throne, nor præfermēt & vi-
olent authoritie & præbeminence, that wee

*Greg. Nazia.
in Maxim.*

at Paules Crosse.

might bee knowne by vertue alone. Howbeit the same auncient father appro-
ueth a superioritie and preferment of
bishops, so it come by degrees, & de-
serts, as he speakes of Basill, who was
first a reader of deuinitie, then an elder, &
afterwards placed in the bishops chaire de-
seruedlie. And againe saith that Basill,
had a principall care and indenor antisti-
tem obseruare (meaning Eusebius) and
did possess the gouernment of the Church,
though hee were seconde in honor of the
Chayre to Eusebius. I told you before I
take no perticuler knowledg of anisuch,
but if there bee anie such I am suer Am-
brose durst not for his life deliuer the
goods of the church. For sayth hee, they
were giuen me to kepe them, but not to
passe them away. The same father sayth
of Auxentius the Arriā, who tooke vpon
him an other name to bee called Mercu-
rius, Vnum portentum est duo nomina,
mutauit vocabulum, sed perfideam non
mutauit, exiit Lupum, et induit Lupum.
*One monster, but two names, he chaunged his title, but not his
treacherie, he put a wolfe off, and one verie cunninglle.*
And so I say of euery such a one. Call him
Mercurius, but hee is still Auxentius the

Greg. Naz.
in laudem
Basili.

Ibidem.

Ambro. lib. 5.
Epist. orat. in
Auxent.

A Sermon preached.

Arriā. One monster though he haue diuers names
he hath chaunged his title, but not left his naugh-
tines, he can put a wolfs skine of & on verie well.
Whither in the ende the feircenes of sacriledge in
you, & simonie in vs will run, god alone knoweth, &
we may feare. The inrode is made already into the
church, the incurfio will follow next vppon Co-
mmons, afterwards the inuasion wilbe to the fcep-
ter and feate of the Higheft. And then will these
ouerrune the land, confusion for estate of order in
the common wealth, barbarousnes for ciuilitie of
conuerfation amongst the people, rebellion for o-
bedience of lawes in subiects, ignoraunce for artes
of learning in the vniverfities, Atheisme for religiō
of God among christians. But o Lorde in mercie
turne away so feareful punishments from the land.
My conclusion is As god bestoweth diuers gifts of
the spirit to the edefieng of his Church, so wee be-
seech him by grace of the same spirite to make vs
more painefull, your selues more thankfull, and all
of vs more fruitfull, that following the truth in loue euery mē-
ber doing his part to builde vp the bodie, wee may grow vp
together in him the heade of the same bodie Iesus
Christ our Sauour: To whom with the father
and the holy spirit, be all prayse, honor
and glorie euermore Amen.

Manie things are amisse in the print, for ortographic,
poynting, quoting, of places, sence, and true Latens:
Good Reader peruse it with right iudgement.

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